Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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Vol. VII. NOVEMBER, 1903 No. 11

THE FAITH THAT COUNTS

REV. HENRY VAN DYKE, D. D.

SUPPOSE that a fresh flow of energy, brave, cheerful, joyous, should be poured into all the forms of Christian work. Suppose that foreign missions and home missions should no longer have to plead and beg for support, but that plenty of money should come flowing in to send out every missionary that wants to go, and that plenty of the strongest and best young men should dedicate their lives to the ministry of Christ, and that every household where his gospel is believed should find its highest honor and its greatest joy in helping to extend his kingdom.

And then suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that instead of increasing their wants and their desires; instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-à-brac that they are forced to sit down by the roadside and gasp for breath; instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion — suppose instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking."

Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship — rejoice in all these without fear or misgiving, because they come from God and because Christ has sanctified them all by his presence and touch.

510 Tremont Temple
Boston

"Topics for 1904"

JANUARY.
Our Southern Islands.
FEBRUARY.
The Farthest North.
MARCH.
The Greatest Problem.
APRIL.
Our Next Door Neighbors.
MAY.
From Across the Atlantic.
JUNE.
Anniversary Notes.
JULY.
Our Orientals.
AUGUST AND SEPTEMBER.

OCTOBER.
America's Aborigines.
NOVEMBER.
A Wily Foe.
DECEMBER.
How Much Owest Thou?

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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Calendars

WE shall print two thousand Alaska calendars. Last year we cleared from them, above all expense, $125. We were able to do this because of the aid given in disposing of them by our State officers and other workers. Will you give us like assistance this year?

AFTER reading Chapters 21, 22, and 23 of "The Mormon Monster," by Edgar E. Folk, published by Fleming H. Revell Co., New York, one will be convinced that he has been mistaken in supposing that there are no drunkards and prostitutes among Mormons.

THE annual Sunday-school letter is being sent to all of our superintendents, asking aid for the Alaska mission. Please ask *your* superintendent if he has received such a letter. Four hundred and eighty Sunday schools contributed last year, a gain of fifty over the previous year.

WE wish to call the attention of every reader of the ECHOES to a book of unusual interest and value to Home Mission workers.

"The Lions of the Lord," by Harry Leon Wilson, published by the D. Lothrop Co., is well worth reading as a story, for it is well written and holds the attention of the reader in an absorbing fashion. Its interest and value, however, are doubled for all who are interested in Home Missionary problems, because it is a story of Mormonism. We wish to assure our readers and workers that the story is based on *facts*, that it is historically accurate, and that it truly portrays the spirit and dealings of the Mormon Church.

Read it and *extend its circulation.*

"IF you are looking for something new to use in your mission work, send to 510 Tremont Temple for sample copies of *souvenir postal cards.* A set of twelve for ten cents."

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. VII. NOVEMBER, 1903 No. 11

The Woman's American Baptist Home Mission Society

Editorial

THROUGH the kindness of the Board of Directors the Editor has been relieved of all her duties as Corresponding Secretary, until the beginning of the new year. We very gladly take up again the work as editor of HOME MISSION ECHOES, and in the quiet of home send forth a message of grateful thanks to all those who have so kindly borne the burdens during our absence. The messages of love and sympathy which have come from individuals and through committees have lightened many a day and night of weariness.

WE print in this issue extracts from the letter sent out by the women of the Interdenominational Council, of which our President is a member, giving the present situation of the Mormon question. It is a subject in which every Christian and every law-abiding citizen should be deeply interested. Political action in all Mormon communities is directed and controlled by the Mormon Church. Socially and in all kinds of business this same power is keenly felt. If a person is not a Mormon and wishes to succeed in business he must hide his religion. As it takes a strong character to endure social and business ostracism, the apostate Mormon is liable either to be discouraged or to leave the State. The election of Reed Smoot as United States Senator from Utah was a shrewd act on the part of the Mormons. He may not be proved a polygamist, but as an apostle of the Mormon Church he must believe in it. Mr. Smoot has taken an oath of allegiance to the Mormon priesthood, which, if sincere, must be above any pledge made to the United States. As recorded in a recent number of the *Improvement Era*, a Mormon paper, by President Joseph Smith, on July 4, 1903, President Smith said, "There never can be, and never will be under God's direction, two equal heads at the same time; that would not be consistent; it would be irrational and unreasonable, and contrary to God's will. There is one head, and He is God, the head of all. Next to Him stands the man He puts in nomination to stand at the head of the earth (President of the Mormon hierarchy) with his associates; all the other *organizations* and *heads*, from him to the last, are subordinate to the first, otherwise there would be discord, disunion, and disorganization." It cannot be determined whether Reed Smoot has more than one wife. As an officer high in the Mormon Church, however, he does place allegiance to a church which demands implicit belief in polygamy, above the law of the United States government. Will the American people allow him to serve in Congress?

We give to our readers in this issue some statements written for HOME MISSION ECHOES by people who know whereof they speak from actual contact with Mormonism. Rev. and Mrs. J. C. Andrews, who did such valiant service for truth and right in Provo, Utah, and are now working at Murray in the same State, send us reliable information. Miss Rose Glen Webster, for many years a tireless worker in Utah, as a missionary of the Women's Baptist Home Mission Society, gives a ringing message against this vile system. Also a letter from a resident of Utah, whose name is withheld, but one whose word is indisputable. While we, as a society, have now no workers among the Mormons, we are glad to state that the American Baptist Home Mission Society has enlarged its work in this stronghold of error, and in the near future we hope to have a share in driving Mormonism from our fair land.

M. C. B.

MOSES said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? (Ex. iii: 2.)

Had Moses failed to go, had God
Granted his prayer, there would have been
For him no leadership to win;
No pillared fire; no magic rod;
No wonders in the land of Zin;
No smiting of the sea; no tears
Ecstatic shed on Sinai steep;
No Nebo, with a God to keep
His burial; *only forty years*
Of desert, watching with his sheep.

Chips from Southern Workshops

SPELMAN SEMINARY greeted Miss Giles with a crowded chapel when she mounted the platform to open the twenty-third session of the school. Five hundred students are enrolled, and still they come. The outlook is most encouraging.

Hartshorn Memorial College had the best opening it has ever had. Present number, October 9th, 121. A small new dormitory of eighteen rooms is to be ready in a few weeks.

Mather School opens with an enrolment of forty-two. More were to enter Monday, the 12th. Enthusiastic work on the part of advanced students. Younger pupils still in the fields. Applications from new pupils point to a full boarding department. Cause for rejoicing.

Water's Normal Institute, Winton, N. C., began its seventeenth session upon October 5th with an enrolment of 61, of whom 41 are boarding students. Others are coming in daily. Our buildings will soon be crowded. We need more room. We need also chairs, sewing-machine, dormitory supplies, and reference books.

Arkansas Baptist College began September 30th with a very encouraging opening. We have enrolled, up to date, 179 students; male 79, female 100. This is a much larger number than we had at this time last year. Of these 179 we have a goodly number of new students; and we are certainly encouraged at this number, but feel that we will not be able to accommodate all that may come to us this term for want of room.

Jackson College has the largest opening for ten years, if not in the history of the school. Additions every day thus far. New buildings nearly completed and colored people delighted with the plant. Course in dressmaking added. Interest in all departments excellent. Hold on the people never as strong and outlook never as bright as now. Greatly in need of quilts for students, beds and bleached sheets for teachers.

Coleman Academy, Gibsland, La., with a little outside help occasionally given, will make one of the most successful schools for the colored people in all the South. There are other needs very important, but they are on a smaller scale and very much subordinate to their one great want and need; that is, the new block of ground for boys' dormitory, where the boys can be taken under direct discipline the same as the girls.

Mormon Situation

A Letter from the Interdenominational Council of Women

UTAH become a State in 1896 only upon the solemn pledge of the president and leaders of the Mormon Church that polygamy should be abolished. That pledge has not been kept. So late as February, 1901, the Legislature of Utah (a majority of its members being Mormons) attempted to remove even the very slight danger that existed of legal prosecution for polygamy, and passed a law, that "no prosecution for unlawful cohabitation shall be commenced except on complaint of the wife or alleged plural wife of the accused."

The *New York Times* of March 9, 1901, commenting on the bill, says: "The Utah Legislature has practically passed a law permitting polygamy. . . . The Mormon Church, through Angus H. Cannon, ordered its members in both houses to pass it. While the bill does not permit polygamous marriages, it makes it impossible for an outsider to bring complaint against any person for unlawful cohabitation." Such a storm of opposition arose through the country that Governor Wells vetoed the bill, saying: "I have every reason to believe its enactment would be the signal for a general demand upon the National Congress for a constitutional amendment directed solely against certain social conditions here, a demand which, under the circumstances, would assuredly be complied with." What clearer or more concise evidence of the existence of polygamy or the intention of the Mormon Church in regard to it, can be given?

So late as July, 1903, the Supreme Court of the State of Utah rendered a decision based upon the statement that "celestial or plural marriage is one of the *essential* tenets of the Mormon Church." Other and conclusive evidence is not wanting that in public or private, in ward meeting houses as well as in gatherings of the young people's organizations, and in personal instruction, the leaders of the Mormon Church are teaching this "essential tenet" of the Church. For the Gentile and Eastern press — see the *New York Tribune* of Friday, July 17, 1903 — the stock statement of the Mormon Church is that polygamy is a dead issue. In reply to this we would say:

1. That *no* church teaches a belief with the final statement that it is a belief, but not one to put into practice. This would stultify the leaders in the eyes of their people.

2. Brigham H. Roberts, the polygamist, leaving Washington, was received in Utah as a martyr for his faith, and was at once promoted to a position of greater honor in the Church.

3. The president of the Mormon Church, Joseph F. Smith, is a polygamist, having five wives, and is thus a lawbreaker, and an example of lawbreaking to his people, teaching by example as well as precept.

4. The example of President Smith is followed by some of the twelve apostles, and by some of the rank and file of the Mormon people. Not only are old polygamous relations continued, but new ones are being established, some of the polygamous wives being too young to have been married prior to 1890, the date of President Woodruff's manifesto.

These statements have abundant proof back of them, though there is not space to cite them within the compass of this letter. In view of these conditions, there is but one remedy — such an amendment to the Constitution of the United States as shall remove all question of polygamous marriages from the State courts and place them in Federal courts. Then, and not until then, will there be any way to curb this monster evil increasing in our midst. Prussia, within a few months, has expelled the Mormon missionaries because of their teaching of this tenet; the converts made there and in other foreign countries are brought here to put into practice this doctrine. Shall the United States allow this?

Polygamy

"S polygamy still practised in Utah? If so, to what extent?"

Polygamy is still practised in Utah, and what is more, as long as the Mormon organization lives up to its teachings it never will cease the practice. According to their standard theological works, God is a polygamist; Christ is a polygamist; all the early church officials were polygamists; God demands polygamy; polygamy is necessary to salvation, and those that will not receive polygamy, shall receive damnation.

"How extensively is it practised?" We will reply that it is not practised as extensively as once upon a time, for the reason that this organization fears the United States government, also fears that the too open and extensive practice will result in a national constitutional amendment directed against polygamy. We hasten to add that the men who were polygamists previous to the granting of statehood in 1896, men who were in hiding or secret about their practices before that time, have, since statehood, become more open and bold about the practice, and the young people are being thoroughly taught and drilled in the sacred principle of "celestial marriage," and many of them, according to their own testimony, are simply waiting for an opportunity to enter the practice.

"Just how many men in Utah are polygamists to-day?" We cannot answer this question positively. Plural marriages are always performed in the four temples of Utah, the records are kept there, and no Gentile eyes have ever beheld these records. Even the Federal courts of Utah, when they were trying so many polygamists under the Edmund-Tucker law, failed to secure these records.

We will give the figures that Joseph F. Smith, President of the Church of Jesus Christ of Latter Day Saints, recently gave in a published interview. President Smith states that in 1890 the church knew of some 2,451 cases of polygamy in Utah, but that he thinks the number has so dwindled down that probably at the present time there are 718 heads of polygamist families left in Utah. We doubt President Smith's figures for two reasons. First, the number of polygamists one ordinarily learns of in any ordinary community in Utah would go to prove that the entire number in combined communities must be much larger. And second, we doubt his figures because, as another has said, "It seems next to impossible for them to make an honest and truthful statement on the subject to the outside world. There is almost sure to be some evasion, or equivocation or deception about it." However, if we grant that there are only 718 heads of polygamist families in Utah, we grant that there are 718 polygamist lawbreakers, for almost without exception the men are living with their wives and raising polygamist families.

In the same interview President Smith said, "I have five wives and five families, aggregating forty-two children, twenty-one sons and twenty-one daughters. I am living with one wife. . . . I visit the other four occasionally and support them and their children." He does not state which wife he is living with. Before he became president of the church it was well known in Utah that he lived with the various families at his pleasure, and he is credited with having recently visited St. Louis at the time of the dedication of the Utah State building with one of his plural wives. The probabilities are that none of these so-called wives are legal wives, as his legal wife deserted him and secured a divorce when he first began pluralizing.

It is believed that many of the leading officials of the Mormon Church are polygamists, and that some of them have taken new wives since the granting of statehood in 1896. It is a notable fact in Utah, that the more open and defiant a man is as a polygamous lawbreaker, the more apt is he to be exalted. In other words the polygamous lawbreakers are exalted and made the bright and shining examples for Mormon young people to follow.

Our Mormon friends claim that polygamy is dead. We will grant that the funeral services have been preached a number of times, but we are of the opinion that the corpse is a very lively one. The best argument against polygamy being dead is their own attitude on the subject. First, they are bitterly opposed to any legislation, State or national, directed against polygamy. Second, they believe in the future restoration of polygamy, and believe, according to their own testimony, that the restoration will take place soon.

We plead for a constitutional amendment directed against polygamy, and give the final words of an appeal for such a law, made by the Ministerial Alliance of Utah to the Judiciary Committee of the House of Representatives.

"First. Non-Mormons, being in the minority in Utah, have not been able, *nor ever will be*, to put an end to this foul wrong, even with State law and constitution in our favor. The polygamists have always found a way to prevent, evade or thwart the law sufficiently to continue their practice, and always will.

"Second. This crime is spreading into adjacent States and Territories, corrupting public morals and dishonoring the American home."

"Finally, after more than fifty years of conflict with the polygamists and their methods of evading law, while pretending to obey it, we are profoundly convinced that its final eradication must come from the general government. The loyal people of Utah are helpless in the hands of the unscrupulous polygamists. We must, therefore, entreat the Judiciary Committee of Congress to bring before that body such an amendment to the Federal Constitution as will, when ratified by the State Legislatures, end this long continued struggle and remove this foul blot from our nation."

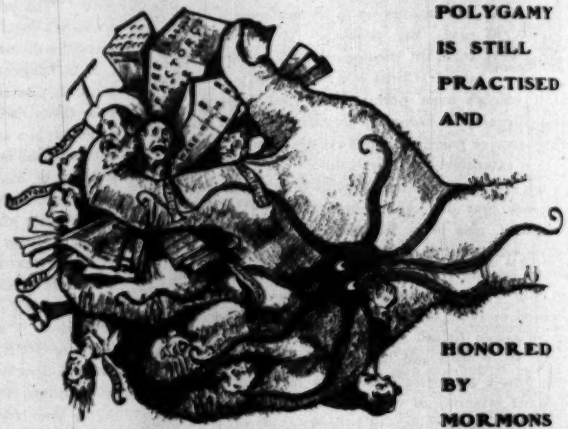
Utah. ROSE GLEN WEBSTER.

Maybe She's Right

ARCHBISHOP RYAN, on visiting a small parish in a mining district, asked a nervous little girl what matrimony was, and she answered that it was a state of terrible torment, which those who entered it are compelled to undergo for a time to prepare them for a better and brighter world. "No, no," remonstrated the pastor; "that isn't matrimony, that is purgatory." "Let her alone," said the archbishop, "maybe she's right. What do you and I know about it?" — *Med. Times.*

GRIP OF THE MORMON OCTOPUS

A Convincing Letter



IT is because we love the cause of Christ and our beloved America, that we have endeavored from time to time to warn our readers as to the real dangers of Mormonism as they exist to-day in Utah and in adjoining States and Territories.

It is a fact that the grip of the Mormon hierarchy is as unyielding, un-American, and tyrannical now as in former days. Business interests of Utah, political aspirants, and men in almost every avenue for advancement must make their peace with the head of the Mormon Church, or the grip of the Mormon hierarchy crushes. The Mormons, of course, deny this. Few political papers dare tell the truth, and many Gentiles in Utah (for revenue) declare this is not true.

We recently submitted a series of questions to a gentleman of high standing, well known to us, in Utah. He has lived in that State for many years, and has had close business relations with both Gentiles and Mormons. For obvious reasons his name is withheld. It has often been said by those unacquainted with the facts that when the older generation of Mormons have passed away the younger generation will be more tolerant and less bigoted, and that the growth of railroads and increasing number of Gentiles will check Mormon Church rule. What are the facts? Read the following:

SALT LAKE CITY, UTAH, Sept. 2, 1903.

I am in receipt of yours of the 27th ult. It gives me pleasure to answer the questions propounded, and I shall try to do so without prejudice and will not be pessimistic.

1. Does the Mormon hierarchy still hold its grip upon the younger generation of Mormons? If not, to what extent is its grip weakening?

I am of the opinion that the grip is as close and firm as ever. You will recall the scheme of religion "instituted by Mahomet," and how it has been perpetuated by the sword or otherwise during the succeeding years. Smith's scheme of religion, both in the manner in which he claimed it was given to him by God, and its doctrines of polygamy, strikingly resemble that of Mahomet. Two principles are instilled into Mormonism, ignorance and superstition. To these may be added two more, which are most threatening and vicious, *i. e.*, loyalty to those in command of the Mormon Church, and *disloyalty* to the laws of the land, especially to the government. A people with these ideas and principles instilled into them from infancy, cannot throw off the burden in a single generation. In plain words, the average Mormon is a *moral pervert*, and can be nothing else so long as this scheme of religion exists.

Again, most, if not all, of the younger portion of the Mormons are ambitious to attain high rank in the official Mormon body, and that, if nothing else, makes them zealous in the cause of Joseph Smith. They must be married in the Temple, be baptized and married for the dead, obey all orders of the "living oracles," and, above all, pay their tithings. If these things are not done, their chances for promotion in the Mormon Church, in business, or in politics are far distant and obscure. Such being the case, is it reasonable to suppose that the men will abandon the tenets of the organization, or the women will lose their chance of eternal happiness in the future by renouncing polygamy?

2. Do you think the advent of Gentiles, and the growth of mining and railroad interests in Utah, will have a tendency to weaken the grip of the Mormons now held in the Rocky Mountain States?

Ordinarily the tendency would, no doubt, be in that direction, but it must be remembered there are many unprincipled and un-American Gentiles among us. Some come for office; some for financial reasons, and many to escape the penitentiary. Most of these have no fixed principles and care for nothing but the sordid dollar or the paltry place. It is policy for this class to affiliate with the Mormons, and this is one of the sources of the growth and power of the Mormon rule. Then the Mormons send out their missionaries each year by the thousands. Each of these sends some converts to Utah, and thus our population is swollen. You know also the class of persons who are gathered in foreign lands by these missionaries and dumped upon us. These people are great "to multiply and replenish the earth," thus increasing the number of the "faithful."

3. In general, what is the outlook for Utah and some of the contiguous States and Territories, if the present Mormon rule is perpetuated?

One word answers this question, — *dark*. At one time we had control of things in Salt Lake City, but that time is past. The Gentiles built the public schools, nourished and fostered the educational system, but the Mormons now have the majority of the Board of Education, the majority of the City Council, and the State government is entirely under Mormon Church control. If the Mormon Church leaders wish to get rid of a Gentile in business or otherwise, they can easily do so. Where Mormonism reigns, there Americanism is dormant, if not extinct. The Mormons are energetic in the distribution of misleading literature to strangers concerning their doctrines and the beauties of Zion. They also spend money every year to entertain strangers who visit Salt Lake City, doing this in order to mislead them concerning the true facts of Mormonism. It is easier for a Mormon to tell a lie than to tell the truth. This is bred in their bones. In the courts here the Gentiles have little chance as against a Mormon.

4. From your own knowledge, do you believe that polygamy is still taught and practised by the Mormons?

In answer to this question, I have to say that there is the best of reasons to believe that polygamy is still taught and carried on secretly in Utah, Wyoming, Idaho, and other States and Territories. It is not so secret either as it was shortly after the admission of the State to the Union. In many of the settlements of the State it is *openly* practised. It is well known that children are born right along by these polygamist unions. It is impossible to prosecute and convict these criminals, although it is against the laws of Utah to practise polygamy. It is almost impossible to have a prosecution begun for the violation of the laws against polygamy, no matter how flagrant the violation may be. Most of the county attorneys are Mormons and will not permit the commencement of the prosecution. Most of the judges are Mormons. We have good reasons to believe that "sealing for eternity," which really is only another name for polygamy, is still practised in Salt Lake Temple, and in the four other temples of Utah, scattered from the north to the south end of the State. It is, of course, exceedingly difficult, if not impossible, to prove this statement, but it is true nevertheless.

If any Mormon should take this obligation ("sealing for eternity") and then betray the same, it would not be at all likely that he or she would live long to give the evidence. I am told that there will be some evidence obtained in a short time which will be convincing. You may set it down as a safe proposition that the Mormon Church will never forsake polygamy until forced to by the United States government. I wish to God I could be more optimistic and give you a more hopeful outlook for the future of Utah and contiguous States and Territories. A sad mistake was made when Utah was admitted to the Union. The Mormon Church has broken its pledge to the United States government, that it would give up polygamy if it should be admitted to the Union. I have mailed you, under separate cover, a protest signed by a large number of reputable citizens of Salt Lake City. You will find in this more than I can give you in a single letter. The statements made in this protest are authentic and can be absolutely relied upon. I hope it will serve you your purpose.

Very sincerely yours,

Joseph Smith's Views

"WHAT can fairly be taken as an authoritative statement of the Mormon position with respect to polygamy was recently made by President Joseph Smith in an address published by *The Deseret News*. 'So far,' he said, as the principle of plural marriage itself is concerned, we are not teaching it nor practising it. But we are taking care of our wives, and I honor the men who take care of them and who are true to them.' In other words, it is not even pretended that polygamy has ceased, but only that it will disappear from Utah in the course of time. But the Mormon president went much further than this in his defiance. 'I have no covenants,' he said, 'that were not made in good faith, and I will keep them so far as I can. When it comes to the principle itself, I can defend it as a principle of purity, strictly in accord with the Gospel. To be a Latter Day Saint one must be honest with himself, with his neighbors, and with his God. I have received a testimony of the truth of the principles of the Gospel, and I will try to keep them. Joseph Smith revealed plural marriage and the endowments, and here is a living witness to those facts. So am I, for I received it of those who received it of Joseph Smith. Now, am I telling you that plural marriage is practised or is to be practised? No, I am only telling you that it is a principle revealed by God to Joseph Smith the prophet, and the Latter Day Saint who denies and rejects that truth in his heart might as well reject every other truth connected with his mission.' If this is not a direct appeal from the head of the Mormon Church for Mormons with more courage than he has to become martyrs to the 'principle' in which he and they believe, its difference from that is hardly large enough to measure. And that there has been response to the appeal is a matter of common 'Gentile' report from all parts of Mormondom. If there is any consistency or courage among the 'Saints' — and their worst enemies have never charged them with lacking either quality — these reports can hardly all be false."

"A MARVELLOUS downfall of little toads descending from the clouds has stirred a great deal of consternation in a remote region in Utah. Where the diminutive batrachians came from and for what purposes they may be utilized are puzzling questions to the rustic Mormons." — *New York Times*.

We remember that Pharaoh was somewhat perplexed years ago by a similar plague of frogs descending upon Egypt. He found to his sorrow that they were sent as a punishment for his sins.

I AM debtor alike to the Jew and the Greek,
The mighty apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified;
Centuries, centuries since have sped,
Millions are famishing — we have bread,
But we eat our morsel alone.

American Baptist Home Mission Society

Editorial Notes

THE indications are that the spirit of evangelism will be wonderfully quickened by the meetings of the Baptist Conventions of the Northern and Western States this fall, when the recommendations of the Home Mission Society will be considered and aggressive work undertaken. It is recommended that the month of November be devoted especially to personal work with the unconverted. Too much reliance should not be placed upon the mechanism of a convention for the accomplishment of the desired results. Personal effort on the part of the members of the churches is indispensable, and the great thing now is to develop the sense of personal duty and responsibility in work for the unconverted.

REPORTS from a number of our schools show an increased enrolment over that of last year, in some instances very much larger. It is evident that both the colored people and the Indians have a growing appreciation of the great value of these Christian institutions for the education of their children. It is gratifying also to learn that the preparation of the new students is generally in advance of that of corresponding classes in previous years.

WE call attention again to the conference at Atlanta Baptist College, November 25–27th, on Moral and Religious Training for the Colored People, especially for the young. A careful programme has been made out, including some white speakers from abroad and several prominent colored brethren of Georgia. If any of our readers contemplate a trip to the South this fall or winter, we suggest that they arrange to take in this conference.

THE first National Baptist Convention of the Republic of Mexico was held in the First Baptist Church of the City of Mexico on September 14th, 15th, and 16th, and consisted of representatives of the churches in the fields of both the American Baptist Home Mission Society and the Southern Baptist Convention. It is proposed to hold an annual conference hereafter. Many important topics were considered, such as the establishment of a Mexican Baptist Publication Society, a preparatory and a theological school, and coöperative work between the Northern and Southern organizations in these and in other enterprises. It is very evident that Baptists are in Mexico to stay, and are making a decided religious impression upon the people. The ravages of the yellow fever have been quite severe in Linares and New Laredo, preventing some brethren from attending the conference; but no deaths of missionaries or of members of the churches have been reported.

Mormons Assemble in Conference

THE vitality and interest of Mormons in things pertaining to their sect is clearly indicated in the telegraphic note which comes from Salt Lake City, dated October 5th: "The seventy-fourth semi-annual conference of the Church of Jesus Christ of Latter Day Saints, now being held here, is attended by a greater number of Mormons than any similar gathering in the history of the church. Fully fifteen thousand attended the opening exercises. The speakers were President Joseph F. Smith, head of the Mormon Church, and Apostle Heber F. Smith, who recently returned from a mission to Japan."

A Definition of the Mormon System

TO Dr. A. C. Osborn, president of Benedict College, Columbia, S. C., we are indebted for this comprehensive statement of what it is.

"The Mormon system — if its heterogeneous, ill-digested, incongruous, and contradictory elements can be called a system — is a monstrous compound of paganism, Mohammedanism, Judaism, and Christianity.

"They have taken some of the crudest elements of polytheism and paganism, and the vilest elements of Mohammedanism, and have incorporated with these just enough of Judaism and Christianity to give the resulting product somewhat the appearance of the Biblical system. They profess to receive the Bible as of divine authority, and to regard the Book of Mormon and their subsequent revelations as supplemental thereto. Like the Mosaic system, the religious and political elements are so interdependent in Mormonism as to be inseparable. It is more than a union of church and State; for the church is the State, and the State is the church. As a religion, it ranks with the darkest and vilest paganism. As a political system, there is no despotism on earth more absolute. Yet in the form of statement some of their doctrines are similar to, if not entirely identical with, the current statements of orthodox doctrine. So great is this similarity of statement that an orthodox Christian might converse with a Mormon upon his doctrine for hours, and end with the conviction that there is very little difference between them."

Anti-Mormon Sentiment

WE seem on the eve of a real political upheaval just now, and we hope it may be destructive enough to the Mormon power to stop its scheming and monopolizing for a long time to come. The new president, Joseph F. Smith, always known for duplicity and rascality when only an apostle, is head and shoulders in every scheme to gain any supremacy or to stamp out anything that is anti-Mormon, or to control anything financially for the church.

The feeling is very strong among the Gentiles that it would be better to return to the conditions that helped to keep the Mormons in order before statehood, that of dividing on the line of Gentile against Mormon, and drop out political party lines entirely. The Ministerial Association first voiced this sentiment, and very many are now becoming convinced that it was a wrong move to obtain statehood ten years ago. If this should succeed it would give to the "Old Octopus" quite a blow and settle him toward the bottom several fathoms. Our leading papers are bringing up the many broken pledges of the years gone by, and the old Mormon speeches are brought forth showing the true spirit of the beast so fully that he is really getting frightened, and is trying to show that he is really an American citizen like all others, only that he is vastly superior.

The accompanying article regarding the condition of the Swedish people who make up a large element of the Mormon Church, but mildly portrays the full pent up hearts of the Swedes, but it does show that they are not always going to be afraid of the Mormon leaders. This ferment has been going on a long time, and the Swedish papers have been reporting the pros and cons of the whole trouble, and these papers are sent all through Sweden, to enlighten as many as possible of the true inwardness of the Mormon system. No doubt it will do much to open the eyes of those honest and much imposed upon people.

I am told by Swedish-speaking people that the articles are something terrible for their plainness, and if our government officials read in that language, the papers would not be allowed to pass through the mails, so fully do they demonstrate the wickedness of Mormonism. This "Swedish Revolution," as some term it, is the most encouraging thing I have seen toward the progress of the right against this great evil during my fourteen years of constant observation.

In country places polygamy is extensively adhered to, and in many counties the polygamist families have never been molested. There are many such families in and around Salt Lake City, and the grand jury found reason for many indictments, but they have been squelched, so as to give the Eastern people the idea that there were none found, and so help out Reed Smoot's case. A large amount of testimony was given against people known to be living in polygamy, but it was pot honored. I wish I could make you see how serious a matter this Mormon question is.

MRS. J. C. ANDREWS.

Murray, Utah, Sept. 28, 1903.

Swedes Resent Mormon Leaders' Rule

THE most interesting feature of the fall outing of the Norden Literary Society at Calder's Park yesterday was a caustic address against the leaders of the Mormon Church.

From the nature of the speech it is evident that the schism among the Swedes is not being healed. The discussion was over the refusal of the church to grant the Swedes permission to hold separate meetings, to be addressed in Swedish. That faction is led by Otto Rydman, who was recently disfellowshiped.

Yesterday's address was delivered by one of his lieutenants, K. H. Nordberg. The speech was in Swedish, and was a scorching arraignment of the authorities for alleged mistreatment.

In his speech Mr. Nordberg said:

"I remember some twenty-five years ago, when we were the most happy people that could be found. We longed for the day when we should take the long journey of eight thousand miles and emigrate to Zion, to be ruled, as it was explained to us, by the most perfect men on earth. They were represented to be no respecters of persons and we were to play the part of the innocent and confiding child. We paid our little tithings, preached the gospel without price when called upon, while those who called upon us to do the work rolled in comparative wealth and luxury. Since then the acts of these men have caused us to pause and reflect. You all remember when the Norden Literary Society was driven out of the Fourteenth Ward meeting house. Why was it done? Was it because we failed to pay the rent, or because we had sinned? No, but because a tyrannical brother wanted to gain honor in the eyes of the prophets, and he hoped that by crushing the spirit of freedom in us we would all down and worship him. Did his scheme work? No, we rented a hall from Christians.

"The next act was to accuse our beloved Brother Rydman with un-Christianlike conduct. This time Angus M. Cannon, one of the great heads of the church, was the aggressor; and every one in Zion knew what the result must be. Again, I ask if a preacher of a new gospel came to your home in the form of a gentleman, and after accomplishing the ruin of your daughter fled eight thousand miles to escape the consequences, what would you call him?

"This is the record of one of the brothers who has persecuted us and who is embraced by the church and held close to its bosom as something God-like. Do we want such men to preside over us? Yet such is the reputation of the man who accused Brother Rydman of un-Christianlike conduct. Such is the character of the men who secured an ex-convict from the Idaho penitentiary to testify against him. The perfect ruling which we dreamed of twenty-five years ago in Zion is brought forth to-day in this case against Rydman. You remember how President Cannon called upon his slaves, the bishops, and commanded them to prevent us from holding our mass meeting. Only slaves will do this.

"Angus M. Cannon and Anthon H. Lund know that the whole trial against Mr. Rydman was nothing but a conspiracy. The bishops, priests, prophets, and revelators rendered the verdict of guilty. Do you still believe that such men can bestow upon you the blessings of heaven? They want your tithing, but say not your business to know what it is used for. Then you ought to stop paying it until they make it your business to know. Do not give them alms as you do the beggars. You bow to them as kings, but what have they to give you?"

The speaker then reviewed the history of the struggle between the Swedes and the church authorities, and compared Mr. Rydman with the church officials. All of his remarks were heard with enthusiasm by a large crowd.—*Salt Lake Telegram.*

Why Send Missionaries to the Mormons?

PROBABLY more mere curiosity seeking tourists visit Salt Lake City in the course of a year, than any other city of its size on this continent. They are curious to see the Mormons, their Temple and Tabernacle. They want to hear the great organ of which they have heard so much.

The Mormons maintain on the Temple grounds a "Bureau of Information," for which they are erecting a new building, to cost $8,000. It is understood that when this is completed visitors will not be allowed to enter the Tabernacle until they have gone through this Bureau of Information and obtained a guide. It should be called a bureau of misinformation, for the tourists are in the hands of those skilled in subtle evasion, concealment, and flattery, and come away as ignorant of the real faith and practice of the Mormons as they were before, or more so. Many Christian people from the East go through this mill, and are ground out converted to the belief that the Mormons have been grossly misrepresented, and that there is no further need of sending missionaries to Utah.

How They View the Bible

Mormons make loud protestations of their faith in the Bible. Let us look at these claims in the light of their own statements, and the unvarnished facts of history. The prophet Joseph Smith, who could not speak or write English with any degree of accuracy, made a translation of the Scriptures (our Bible) by inspiration. It was simply the old Bible paraphrased or changed to suit his purpose.

The Book of Mormon claims to be the handmaid of the Bible, yet it says:

"Thou fool, that shall say a Bible, we have got a Bible, and need no more Bible. . . . Because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man; neither from that time henceforth and forever." (Pp. 121–122.)

Orson Pratt in his "Divine Authenticity of the Book of Mormon" says:

"What few (books of the Bible) have come down to our day have been mutilated, changed, and corrupted in such a shameful manner that no two manuscripts agree. Verses and even whole chapters have been added by unknown persons, and even we do not know the authors of some whole books, and we are not certain that all those we do know were wrote by inspiration. . . . Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now as in the original?" (Pp. 204, 205, 218.)

As though this did not go far enough in undermining the Bible, let us make one more quotation. In 1897 Wilford Woodruff, then president of the church, said in an address at the October conference:

"Brother Joseph (Smith) turned to Brother Brigham Young and said, 'Brother Brigham, I want you to take the stand and tell us your views with regard to the living oracles and the written word of God.'

"Brother Brigham took the stand, and he took the Bible and laid it down; he took the Book of Mormon and laid it down; and he took the book of Doctrine and Covenants and laid it down before him, and he said: 'There is the written word of God to us from the beginning of the world almost to our day. And now,' said he, 'when compared to the living oracles, these books are nothing to me. Those books do not convey the word of God direct to us now as do the words of a prophet or a man bearing the holy priesthood in our day and generation.'"

The fact is, the Mormons have no use for the Bible. One of our missionaries told me recently that he had been to a score of Mormon services and had never seen a Bible there; never had heard a word read out of it, and had never heard it quoted except when manifestly done for the effect it would have on the Gentiles present. In fact, Bishop Chipman, of American Fork, when confronted with a Bible quotation and the statement that the Mormons believed and quoted the Bible, said:

"We quote the Bible just because you fellows believe in it."

A Mormon woman, of apparent refinement, said recently in answer to a Bible quotation which demolished the doctrine she was supporting: "We Mormons are right; I don't care a damn what the Bible says." This seems to be the prevalent attitude of the Mormon people.

How They Regard Justification by Faith

If there is one doctrine which is universally dear to the Christian, it is that of justification by faith, but Prof. J. E. Talmage, in his "Articles of Faith," p. 120, 1899, says:

"The sectarian doctrine of justification by faith alone has exercised an influence for evil since the early days of Christianity."

At a conference at Alpine, August, 1903, U. S. Senator, Apostle Reed Smoot made a lengthy address in which he denounced what he called that "accursed doctrine of salvation by faith."

What They Substitute for Faith

Mormonism, in spite of all of their claims to spirituality, is materialistic in the extreme. They are exhorted to good works, to pay tithes, obey the priesthood, be baptized for their dead, and obey the first command that God gave to man, to multiply and replenish the earth. They are promised, if faithful, all sorts of temporal blessings. Their temporal prosperity is cited more often than anything else, to prove that their way is the true and best way.

Their Belief as to the Resurrection

They are promised a physical, bodily resurrection, when they will have all the bodily parts, appetites, and passions which they have here, and that their fleshly desires will be exercised and infinitely satisfied.

Mormonism is, in fact, a gross, licentious polytheism. We do not care to elaborate this statement other than to give literal quotations from their authentic writings and utterances.

Their Conception of the Deity

"There is no God in heaven but the God who has flesh and bones." ("Compendium of Theology," p. 287.)

"He (Adam) is our Father and our God, and the only God with whom we have to do. . . . When our Father Adam came into the Garden of Eden, he came into it with a celestial body, and he brought Eve, one of his wives, with him. . . . He (Christ) was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family." (Brigham Young, i. 50, "Journal of Discourses.")

"Jesus Christ and the Father are two persons . . . possessing every organ, limb, and material part that man possesses . . . and therefore are subject to all the necessary laws which govern all matter." ("Key to Theology," pp. 42, 44, 45.)

"Are there more Gods than one? Yes. Many." (Catechism, p. 30.)

"God himself was once as we are now, and is an exalted man. . . . And you have got to learn how to be Gods yourselves the same as all the Gods have done before you." (Joseph Smith, "Journal of Discourses," vi. 4.)

"Each God, through his wife or wives, raises up a numerous family of sons and daughters: . . . for each father and mother will be in condition to multiply for ever and ever." ("The Seer," i. 37.)

"The eternal union of the sexes in and after the resurrection is mainly for the purpose of renewing and continuing the work of procreation." ("Key to Theology," p. 160.)

"All who are not sealed together here will remain in a single state . . . without the joys of eternal union with the other sex, and consequently without a crown, without a kingdom, without power to increase. . . . Hence they are not Gods; and are servants in the employ . . . of the royal family of heaven, the princes, kings, and priests of eternity." (Ibid., pp. 161, 162.)

CASTLE GATE, UTAH

Apostle O. Hyde in a sermon declared that Christ was married to Martha and Mary at Cana, "whereby he could see his seed before he was crucified."

They teach that there are "myriads of spirits hovering over us."

"Therefore it is the duty of every righteous man and every woman to prepare tabernacles (*i. e.* bodies) for all the spirits they can." (See B. H. Roberts, "New Witness," p. 466, also Brigham Young in *News*, October 1, 1858.)

This is but a little: a few samples of that vicious teaching which would fill many pages if it were necessary or wise. In fact, some of the utterances of the Mormon apostles, prophets, and presidents, and quotations of their books on this subject, are too filthy to bear reprinting. If this is not deified lust, what is it?

Do not the people who are depending on this sort of teaching for salvation need the pure gospel of Jesus Christ?

REV. BRUCE KINNEY,
General Missionary for Utah.

Salt Lake City.

Mormon Communities in Every State

FIGURES have an amazing way of telling the truth in mooted matters, and to figures we turn to get at the truthfulness of the statement that the Church of Latter Day Saints has adherents scattered throughout our land. Very recent figures are not obtainable, but a compilation presented by the *New York Herald*, in 1902, we herewith submit:

"By States the census of 1890 gave the following Mormons: Alabama, 572; Arizona, 6,500; Arkansas, 60; California, 1,396; Colorado, 1,762; Connecticut, 8; Florida, 257; Georgia, 175; Idaho, 14,972; Illinois, 1,909; Indiana, 380; Indian Territory, 46; Iowa, 5,303; Kansas, 1,106; Kentucky, 249; Maine, 442; Maryland, 75; Massachusetts, 457; Michigan, 1,540; Minnesota, 224; Mississippi, 197; Missouri, 3,189; Montana, 122; Nebraska, 1,058; Nevada, 325; New Jersey, 21; New Mexico, 456; New York, 158; North Carolina, 108; Ohio, 10,678; Oregon, 95; Pennsylvania, 417; Rhode Island, 233; South Carolina, 203; South Dakota, 88; Tennessee, 198; Texas, 437; Utah, 118,201; Virginia, 171; Washington, 34; West Virginia, 406; Wisconsin, 341; Wyoming, 1,386."

"There were no Mormons in Alaska, Delaware, the District of Columbia, Louisiana, New Hampshire, North Dakota, Oklahoma, or Vermont."

"That was twelve years ago. It is now safe to assume that the great part of the increase in the number of Mormons in this country, *from 166,125, in 1890, to 345,000 in 1900*, has been distributed among States that are not known as Mormon States *It is now believed that there are Mormon communities in every State in the Union* It is known that there are a large number of Mormons in the District of Columbia, where there were none in 1890. Maryland, which had 75 in 1890, now probably has upward of a thousand. Generally it would be safe to multiply the figures of 1890 in the non-Mormon States by three."

It will come as a startling piece of intelligence to some of our readers to learn that Mormon communities are scattered throughout the length and breadth of our beloved land; and that in the ten years from 1890 to 1900, they won more converts than in the entire previous sixty years of existence. In other words, from 1830 to 1890, they converted 166,125; while from 1890 to 1900 they converted 178,875; making a total of 345,000.

It is even yet more startling to know that the number of Baptists in the United States in 1901, compared with the number of Mormons, gives as a result but *twelve Baptists to one Mormon.*

"Prophet" Joseph

IN early times there were those who "knew not Joseph," so says Holy Writ of a man renowned for good deeds. In these days it may be said of a wholly different type of person, they "knew not Joseph, surnamed Smith," the man who gave mandates to Mormondom. Once in the Mormon fold, 'tis like casting pearls before swine to mention him in aught but respectful fashion, for they will believe nothing to his discredit, ascribing all derogatory statements to the wicked hatred of foes.

Seventy years ago the telephone, telegraph, and daily press were not flashing news from centre to circumference as now, and only a comparatively little corner of the world could know the true inwardness of many events. Thus, to all beyond a limited circle of neighbors, Joseph's career was a matter of hearsay; and tales to his disadvantage were cleverly turned to his credit by a small coterie of credulous followers. A bold front has saved many a man from merited punishment; and a bold front, combined with a seemingly pious resignation to the so-called assaults of enemies, has brought others to prominent places. Such fellows always manage to get a few honest and upright adherents, and it is their testimony which has weight with those unacquainted with the man himself. Thus it was with Joseph. It is hardly possible that in the beginning he was actuated by other motive than desire to pursue his unholy course without restraint; but with success, ambition grew.

Until recently facts about him have not been given as wide and full publicity as circumstances seem now to necessitate if we are to save many from falling into the pit, for it has seemed almost incredible that any in this enlightened century can be so blinded and duped as to look upon him as a prophet, or his teachings as other than the pernicious utterances of a perverted and debased mind. But such has been and is the case. To prevent some honest, unsuspecting people from raising Joseph Smith to the pinnacle of prophet, high above missiles of such paltriness as historical data, a little pamphlet, entitled, "Claims of Mormonism to be Considered Seriously," has been prepared for general circulation. It gives the facts concisely; from it we quote as follows:

"The Prophet's Reputation amongst His Neighbors

"Rev. Edward B. Fairfield, D. D., LL. D., of Oberlin, Ohio, is responsible for the following statement:

"'Over forty citizens, who are represented as among the most reliable and respectable of Wayne and Ontario Counties, N. Y., signed a paper setting forth the character of the Smith family, especially of Joseph the Prophet, in which they declared they were low, untrustworthy, of bad repute in general, and that Joseph was especially unworthy of confidence, and that this statement represented the unanimous sentiment of the entire community. Three men, intelligent, truthful, and of high moral character, who had been intimately acquainted with Joseph from ten years to twenty-five and upward, said he never seemed to recognize the difference between what was true and what was false. He was a romancer. Nobody ever believed anything on his statement: it was always necessary to have other evidence if it was to carry conviction to the mind of anybody who knew him. The general remark was, Joseph Smith is simply a notorious liar. We never knew another person so destitute of conscience as he was. He was a trickster. The thing for which Joseph was most notorious was his vulgar speech, and his low life of unspeakable lewdness.'"

Yet, this is the man who claimed to have *revelations*, and whose words are revered by Mormons. Of the character of these writings the following is not an exaggerated, overdrawn statement:

"A great deal of Scripture phraseology is woven into them without crediting it. They seem to be written to set forth Joseph's claims and to glorify his name. The egotism of the prophet is stamped on every page. There is an absence of anything like the devout spirit which you might expect to find in the writings of a prophet. They are full of pointless, silly, and commonplace things; are low in their moral tone; are not suggestive of any new duty; give no new knowledge. Outside of the Scripture quotations they contain, there is not one noble sentiment in the whole one hundred and thirty. They impress you as coming from a shrewd and designing man. They defy all analysis, they are so mixed and jumbled together." But, "they are published in a volume called the 'Doctrines and Covenants,' and are recognized as the very word of God by all Latter Day Saints." These revelations were received between the years 1828 and 1843.

POLITICAL power in the United States Senate is the goal of the Mormon hierarchy.

SENATOR BURROWS says the case against Senator-elect Smoot of Utah is so serious as not to be lightly brushed aside. The case will be heard and settled on its merits.

THE bitterness which characterized a recent address of Brigham H. Roberts in the Mormon Tabernacle of Salt Lake City indicates the effectiveness of the lesson given to Mormondom by the refusal of Congress to give him a seat in the United States Senate.

THE Mormon Church is trying to make it appear that those who are opposed to Mr. Smoot retaining his seat as senator are doing so on the ground that he is a Mormon. Nothing could be farther from the truth. If Mr. Smoot were not a direct product of polygamy, and if he were not bound by his position in the Mormon Church to uphold the institution of polygamy, as is well known by his past record, there would not have been this opposition. It is because of these facts, which are not generally known out of Utah, that the Mormon Church is so determined to have him retain his seat. It is bound, if possible, to make the institution of polygamy, which is so detestable to the American people, respectable by having one of its products and upholders in the Senate of the United States.

— *From Home Mission Monthly (Pres.)*

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT

Tribute to a Faithful Worker

EVER since the peculiarly sweet experience in the Spanish mission at Santa Barbara in June, 1902, we have thought very tenderly of the work that is being done for this people, whether in our own country or in their own beloved Spain. Surely, it seems that the music which drops from the lips of those who speak the Spanish tongue, whether it be in common speech or entrancing song, must be born in the heart and soul, and we have so longed that they might be flooded with the light which only the gospel story can bring.

The recent death of Mrs. Alice Gordon Gulick comes as a grief not only to those who knew her personally, but to those who know and love her sister, Miss Anna Gordon, and so feel linked to those who were near of kin, and who were co-laborers in the Master's work.

Until comparatively recent years, woman's education was practically ignored in Spain, except among the wealthier class. In 1872, Mrs. Gulick, who, in December of the previous year, had become the wife of the Rev. William H. Gulick, under appointment of the American Board (Congregational) to establish a mission in Spain, a most vivacious and highly educated woman, was commissioned to her chosen work for Spanish women and girls.

The International Institute for Girls at San Sebastian was founded by Mrs. Gulick. In 1890 two girls from her school took an examination in the State Institute at San Sebastian, attended only by boys, and received the highest mark given by the Institute, *Sobresatiente*, "leaping over everything." In 1894 four girls received the certificate of completed work in the State Institute of Guipuzcoa, San Sebastian, entitling them to the degree of Bachelor of Arts, — "the first time in the history of Spain that girls taught by women had obtained such recognition." Says Rev. James L. Barton, D. D., "Mrs. Gulick's initial purpose, deliberately reached, to beautify and adorn the womanhood of Spain, through Christian education, never changed or faltered. It meant the overturning of social conditions, the reorganization of family life, and the reformation of religious beliefs and practices, and yet without a thought of the possibility of failure the campaign was begun, and for thirty years has been waged, until to-day the success of her effort is enthusiastically proclaimed by Spaniards and Americans alike. Mrs. Gulick had the prophetic soul, and through it she saw, in days to come, the daughters of Spain honored and esteemed for what they were. She saw the truly Christian home made beautiful by the educated Christian wife and mother, in every grade of society and in every town and community, not only in Spain itself, but wherever the Spanish tongue is spoken. It was a vision beautiful, that demanded for its consummation multiplied Christian schools, culminating in a collegiate institute at the very capital of the kingdom. "This one thing she knew," and, like an inspiration it dominated her life. With masterly courage, recognizing no insurmountable difficulties, absolutely thoughtless of her personal comfort, she labored, and overcame, and suffered, and won, until the International Institute for Girls at Madrid had become an established and well recognized fact. The battle was too long and the conflict too severe. The body, never strong, gave way under the struggle, and just as the beloved school, already recognized by the highest authority in Spain, is about to enter into its new quarters in Madrid, the silver cord is broken and the spirit takes its flight.

Mrs. Gulick was greatly comforted during her last months on earth by the conscious assurance that the Institute had such a strong support by the Spanish leaders and common people, and by the Christians in America. In weakness and pain she watched the preparations for the opening of the Institute this autumn upon a site of its own.

It is a mysterious Providence that it was not permitted the physical eyes to see what had long been clear to the spiritual vision, but —

> "He is His own interpreter
> And He will make it plain."

In advance of the assembling of the school, the body was taken to its last earthly resting-place in Madrid, even while the paper she loved so well, *Life and Light for Woman*, was sending out to its thousands of readers, under the heading "Our Daily Prayer in October," the message: "We shall ask for a special blessing on the International Institute for Girls in Spain, as it enters its new home and begins its work in Madrid. The heroic leader, Mrs. Gulick, much worn by care, has been gathering strength at Lugono, that she may captain her forces well in October."

Surely the approval of the heavenly Father, and the continued loving interest of His children, without respect to denomination, in this work into which is wrought such a noble life, will be given in rich measure.

Our Little Folks

Thankful and Thankless

THERE were two birdies, so the folks say,
Who sat on a tree one bright autumn day;
And one was as thankless as thankless could be—
The world might be fair, but what cared he?
And one looked up to the sky above,
And sang such a song of grateful love
That it thrilled the hearts of the passers-by,
And made them, too, look up to the sky,
And thank the Giver of all good things—
For he who is grateful always sings.

What Another Little Bird Said

A LITTLE bird sat on the limb of a tree.
Its song was as joyous, as sweet as could be;
It cheerily rang through the dusky old wood,
"If you want to be happy, do good, oh, do good!"
No matter how dark were the clouds in the sky,
He never stopped singing to grumble and sigh,
But warbled and chirped just as loud as he could,
"If you want to be happy, do good, oh, do good."

— *Exchange.*

Thanksgiving

DEAR LITTLE FOLKS: In the month which is upon us comes the day we love and have known from our earliest recollection as Thanksgiving Day. Now we really hope you will not wait till the day set apart by the governor of the State to be thankful.

Every week and day and hour and minute gives us something for which to be grateful to our loving Father in heaven. Have you ever tried to number the good things that are yours?

There is a very beautiful hymn which bears this name, "Count Your Blessings." It is found in "Christian Hymns, No. 1." We know of one Christian Endeavorer who has sung it many times, and who has had the happiness to know it has cheered some disheartened ones, and comforted some who had not long to stay in this world.

This is the last verse, and the promise has been made true:

"So amid the conflict, whether great or small,
Do not be discouraged, God is over all;
Count your many blessings, angels will attend,
Help and comfort give you to your journey's end."

We wish you would learn this hymn and sing it often to those who very seldom hear our sweet songs. Perhaps there are sick and discouraged ones, or aged people, who are waiting just this little thing you could do for them to make them happy and very thankful. Your homes and friends, and the knowledge you have of the precious love of Jesus our Saviour, and the privilege of telling others about it, are your choicest gifts. Will you not carry some of the light they give to others? We want to tell you a little story in the words of a good man:

"I was walking along one winter's night, hurrying toward home, with my little maiden at my side. Said she, 'Father, I am going to count the stars.' 'Very well,' I said, 'go on.' By and by I heard her counting, 'Two hundred and twenty-three, two hundred and twenty-five. Oh, dear,' she said, 'I had no idea there were so many.' Ah, dear friend, I sometimes say in my soul, 'Now, Master, I am going to count the benefits.' Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself, 'I had no idea there were so many.'"

How to Show our Gratitude

ONE of the very best ways in which we can prove how thankful we are is to see how cheerfully we can give good gifts to those around us.

We should commence in our own homes to give pleasant words and looks, and a helping hand, to the one who most needs it. Right away we shall know of some one perhaps on our very own or the next street, whom we can aid in some way.

"If any little love of mine
May make a life the sweeter,
If any little care of mine
May make the friend's the fleeter,
"If any little lift of mine may ease
The burden of another,
God give me love, and care, and strength,
To help my toiling brother!"

We must never forget to give our loving thoughts, our prayers, and our money offerings to help on our mission work, for each of us has our own little part to do, and no one else can do it for us.

MISS ELLA MAY CLEMENS, a sister of Mrs. Howard Gould, has just opened in the Chinese district of San Francisco the first Catholic Sunday school for Chinese and Japanese ever attempted there.

Somebody Else

An exercise for six boys or girls. Have them stand and recite the different paragraphs.

I WOULD like to give something for that heathen school our pastor asked us this morning to support, but what I could give is so little that I think I had better leave it for "Somebody Else" who can do more.

2. The idea of sending a Christmas box to that Western home missionary is a splendid thing, and I do hope they will send a good one while they are about it, but as for going around and collecting money and things for it, I haven't the time. I am too busy in school, and "Somebody Else" can do it just as well.

3. A missionary from Africa is going to speak at the meeting this afternoon, but it is so wet and disagreeable outside that I think I will stay at home by the warm fire. "Somebody Else" will surely be there.

4. We certainly ought to send missionaries to heathen lands, and I hope somebody will go, but I couldn't think of it myself. It is too far and the climate is too dangerous, and "Somebody Else" is a great deal more fitted to be a missionary than I am.

5. It will be dreadfully hard to go and tell those boys that they are doing wrong by making so much noise in the meeting, and I guess I'll leave it for "Somebody Else" to do.

6. I am a very much abused person. My name is "Somebody Else," and I am driven to death with the work of other people. All the disagreeable things, all the hard things, all the things that cost trouble and effort, are given to me to do. "Somebody Else" can give the money; "Somebody Else" can go to the meeting in the rain; "Somebody Else" can collect for the missionary box; "Somebody Else" can speak to those boys; "Somebody Else" can go as a missionary. Yet I have my own duties as well as those of other people, and I ask you, is it fair to leave everything hard or disagreeable to "Somebody Else?" — *Exchange.*

A Kiss With Each Gift

(A suggestion for Home Mission Boxes)

"FOUR pairs of little baby stockings, and not a hole in one of them!" said mother, laying the four dainty pairs across her lap. "This bouncing little girl has grown right out of them," she added, throwing a loving smile over to the corner where the baby sat among her dolls and blocks.

"I can tell you what to do," said Aunt Susy in a minute. "Don't you know that pretty little woman on Damon Street? Her husband hasn't had any work for four months, and I can't help thinking such things would come in handy."

"Do you suppose she would take them?" asked mother, doubtfully. "She has a little pride, I think, and I wouldn't like to hurt her feelings."

"Oh, 'es she would," spoke up the baby, eagerly. "She'd say 'Fank you,' if I gived 'at baby all my pink 'tockings! 'Cause she'd like the kisses in 'em."

As she spoke the baby jumped up and ran over to her mother's lap and picked up all the stockings, one by one. Into the top of each she dropped a mouthful of kisses. Aunt Susy looked up with her eyes full of questions.

"It's a little way we began long ago," said mother, answering. "She grows so fast that she really has had a great many things to give away in her four little years of life. I have always tried to make her feel that 'the gift without the giver is bare.' I don't know but the darling is right. I am sure she would be if the baby's mother could see her putting in the kisses."

"I'll tell her," said Aunt Susy, getting up to put on her hat and cloak. — *The Weekly Magnet.*

Praying for Pennies

IT was a bright spring evening when little Polly stole softly into her father's room with shoeless feet, her golden hair falling lightly over her white nightgown, for it was bedtime, and she had come to say "Good night."

"Father," said the little one, raising her blue eyes to his kind face, "father, may I say my prayers beside you? Mother is too ill for me to go to her to-night."

"Yes, pet," he answered, tenderly.

And reverently the child knelt down beside him and prayed her evening prayer, adding at the close, with special earnestness, "God bless my two pennies."

"What can the child mean?" thought the father in surprise; and when the little white-robed figure was gone he went and asked her mother if she knew what their little daughter meant.

"Oh, yes," said the mother, "Polly has prayed that prayer ever since she put her two pennies into the plate at the last missionary meeting."

Have you ever prayed to God for a blessing on the pennies you have put into the missionary box? — *St. Louis Evangelist.*

Two Ways of Giving

"AND opening their treasures, they offered unto Him gifts, gold, and frankincense and myrrh." (Matt. 1: 11.) A colored man was telling of his way of giving to the Lord. "Yes, sir," said he, "I gibs de truck off o' one acre ebbery year to the Lawd." "Which acre is it?" the friend asked. "Well, dat is a different question. Truf is, the acre changes most ebbery season." "How's that?" "Why, in wet season I gibs de Lawd de low land, and in dry season I gibs him de top acre of de whole plantation." "In that case the Lord's acre is the worst in the whole farm, for in wet seasons it would be quite flooded, and in dry times parched." "Jes' so. You don't allow I'se going to rob my family of de best acre I'se got, did ye?" Is not that too much the fashion of our own offerings to the Lord — shreds of time, bits of talent, driblets of money, fringes of things? These magi teach us better. They gave their best. It is not our poorest, but our best, that we should give the Lord. — *Wayland Hoyt.*